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Notes

[Contributions in the form of notes or discussions should be sent to John A. Scott, Northwestern University, Evanston, Ill.]

A PARALLEL TO SOPHOCLES *Antigone* 909-912

On this much-disputed passage W. Nestle remarks (*Philologus*, LXX, 250): "Bei Herodot wie bei Sophokles fehlen grade die scharfen begrifflichen Bezeichnungen die ein Sophist gewiss nicht unterdrückt hätte." This comment suggests an interesting parallel from Euripides *Alcestis* 280 ff. Alcestis is pleading with Admetus not to marry after her death. Her speech of 46 verses not only adds to the pathos of the situation and is useful in the economy of the plot by preparing for the hesitation with which Admetus consents to receive into his home the prize of Heracles, as well as for the Debate (629-738), but it also furnishes the poet with an opportunity for a forensic speech. This kind of *ρήσις* is often employed by Euripides (more than fifty times in the extant plays: cf. J. T. Lees, *Δικανικός Λόγος in Euripides*, Johns Hopkins dissertation, Lincoln, Nebraska, 1892), and—in contrast with the *rhesis* of Aeschylus and Sophocles—is handled by him with all the facility of a professional *ρήτωρ* (cf. Blass, *Attische Beredsamkeit*, I², 43 f.).

The argument which Alcestis introduces as a prelude to her plea is, in brief, as follows: My love for you is shown by the sacrifice which I make of the joys of marriage in the heyday of youth [therefore you ought to promise to make a similar sacrifice]. If I had not loved you I might still have been happy without you, for I could have found another husband (vss. 284 f.);

θνήσκω παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,
ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν δν ἤθελον.

(With vs. 285 compare *Antigone* 909,

πόσις μὲν ἂν μοι καθ'αυόντος ἄλλος ᾔν.)

My love was greater than that of your nearest of kin: your father and mother refused to die for you, although for them the joys of life were past and your death would leave them without a son (vss. 293 f.),

μόνος γὰρ αὐτοῖς ἦσθα, κοῦτις ἐλπὶς ᾔν
σοῦ καθ'αυόντος ἄλλα φιλύσειν τέκνα.

(Compare with this *Antigone* 910-12,

καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἤμπλακον,
μητρὸς δ' ἐν Αἰδοῦ καὶ πατρὸς κεκευθότιον
οὐχ ἔστ' ἀδελφός στίς ἂν βλάστοι ποτέ.)

The chief points of similarity in the two passages are these: (1) the chief character of the drama is about to die in the service of a loved one; (2) the importance of a husband, *qua* husband, is minimized, for another might easily be found; (3) a proper motive for the sacrifice of one's life is sought in the duty to that member of the male line who cannot be replaced, i.e., a son or brother whose parents are either dead or else too old to hope for further offspring. That the parallel is sufficiently close to warrant the conclusion that Euripides was indebted to Sophocles for the idea may be doubted, although it should be noted that the *Alcestis* was presented only three years after the *Antigone*. But aside from this the parallel is interesting as showing how Euripides, under the influence of the sophists, worked out an old idea in a *ρημάτιον δικανικόν* (Aristophanes, *Pax*, 534).

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XENOPHON *Anabasis* i. 8. 13

The concessive (adversative) interpretation of *ὅρῳ* and *ἀκούων* in *Anabasis* i. 8. 13 admits of a stronger defense than Professor Knapp would seem to allow in his note on this passage in the November issue of the *Classical Journal*. The adversative force is quite logical if one interprets the passage thus: "*Although* Clearchus saw that the vital spot in the king's army was the massed center, where, as Cyrus had assured him, the king commanded in person, and *although* Clearchus knew that no Greek forces confronted this to strike the decisive blow and possibly slay or capture the king, *nevertheless* Clearchus refused to withdraw the right wing from the river, for he feared that the Greeks might be outflanked on both wings," etc.

Professor Knapp's interpretation seems to me equally good, perhaps better than the above. He seems to explain the passage as follows: "*Because* Clearchus saw that the Persian center was so massed that sheer numbers there might overcome the superior prowess of the Greek hoplites, and *because* he had information from Cyrus that the king was out beyond the left wing of Cyrus' army, so that to reach him would necessitate a withdrawal from the protecting barrier of the river, *therefore* Clearchus was unwilling to comply with Cyrus' orders, for he feared lest the Persians might execute a double flanking movement."

But Professor Knapp holds that since *ὅρῳ* and *ἀκούων* are causal, *ὁμως* is adversative to *ἔχων* within the quasi-parenthesis, and is best omitted in translating the sentence. I suggest that *ἀλλ' ὁμως* points an adversative relationship, not between *οὐκ ἤθελεν* and any preceding participle, but between *οὐκ ἤθελεν* and the preceding sentence: *Κῦρος . . . τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πομεμένων, ὅτι ἐκεῖ βασιλεὺς εἴη*. That is, Cyrus kept shouting to Clearchus to lead his forces against the enemy's center, etc.,